

OBITUARIES

Kirita Kiyohide (1941–2016)

One of the world's leading Suzuki researchers' Kirita Kiyohide surely smiles down upon this year's proceedings celebrating the life and thought of the man whose legacy he helped establish: Suzuki Daisetsu Teitarō (1870–1966), or “D. T. Suzuki” as he is known in the West. Kirita honed his editorial skills as a ghost editor (along with the late Horio Tsutomu, his close colleague) for the forty-volume *Suzuki Daisetsu zenshū* (Complete Works of D. T. Suzuki; Tokyo: Iwanami Shoten, 1999–2003). From 2003 to 2004 he received a highly competitive grant-in-aid from the Japan Society for the Promotion of Science to do Suzuki research in Japan and abroad. Over the years, he worked on creating a list of the best Suzuki books and articles in Western languages. In 2005, he published this data as *Suzuki Daisetsu kenkyū kiso shiryō* (Basic Research Materials for D. T. Suzuki Studies), a volume in a series from the Matsugaoka Bunko (Kamakura). This work formed the cornerstone of the newly emerging field of Suzuki studies. From 2005 to 2015 he edited “D. T. Suzuki's English Diaries,” published serially in Matsugaoka Bunko's research annual and covering the early 1920s to the mid-1950s. Taken together, these works established him as leading expert in Suzuki research, his lifework. Constantly uncovering new materials and further details on Suzuki's life, he hoped to one day update them as well as publish supplements to *Suzuki Daisetsu zenshū*. While the digital files for doing so were ready, as we turned the corner to 2016, Dr. Kirita was suddenly snatched from our midst.

Dr. Kirita was a retired professor emeritus of Hanazono University, Kyoto, a college affiliated with Rinzaï Zenshū Myōshinji-ha. He became a faculty member immediately after graduating from Kyoto University. Married and a great family man, he had two children whom he loved most dearly. He himself had suffered the loss of both his parents while still young, and it was thanks to a kind uncle raising Dr. Kirita as a son that he was able to go on and make a career for himself in higher education. At university he turned out to be an excellent student with keen interest in philosophy, particularly Nietzsche (as his personal library attests). He was also an expert archer, and his two-meter longbow occupied one corner of his research room. During his

Kyoto University days he was a key member of its *kyūdō* (Japanese archery) club.

In 1995 he contributed the essay “D. T. Suzuki on Society and the State” (trans. T. L. Kirchner) to the *Rude Awakenings* volume on Buddhism and nationalism conceived by J. C. Maraldo in collaboration with J. W. Heisig (Honolulu: University of Hawai‘i Press, 1995). As a leading scholar working on Suzuki, he was once asked what he thought of D. T. Suzuki and nationalism, a complex issue with much to be said on it. There are those who would go out of their way to accuse Suzuki of rank nationalism, and others who would take the opposite position and argue he was absolutely free of such impulses. However, always the thinking man, Dr. Kirita was not willing to take either position. He knew there was more to Suzuki than is apparent, and even shared some of his views on this in his introduction to the new edition of Suzuki’s wartime *Nihonteki reisei* (Japanese Spirituality; Tokyo: Chūō Kōron Shinsha, 2010), suggesting that there is more to be said on Suzuki than has been possible up to now. It is as if he were suggesting to us with his wonderful smile that the jury is still out, and that researchers should look at Suzuki’s materials carefully. Let us take these words to heart. In considering the complex problem of D. T. Suzuki, Dr. Kirita’s work has provided us all with an invaluable foundation to begin addressing that problem. This is the legacy he has handed down to us.

Remembering Dr. Miyuki Mokusen (1928–2016): Seeing Humankind through Buddhism and Jungian Psychology

On April 7, 2016 at 2:50 pm (local time), Buddhist scholar and Jungian psychoanalyst Miyuki Mokusen closed the final chapter on his eighty-eight year life.

Dr. Miyuki Mokusen was born into the Shinshū Ōtani-ha temple Tokujōji in the city of Osaka in 1928, studied at the Indian Philosophy Department in the Faculty of Letters at the University of Tokyo, and, after attending graduate school there, travelled to the United States in 1954 as a Higashi Honganji overseas minister (*kaikyōshi*). He subsequently received his MA from the University of California, Los Angeles and his PhD from Claremont Graduate University. While at UCLA he became acquainted with Kawai Hayao, who was also attending the university as a Fulbright exchange stu-